

# MYSTIC LIGHT LIBRARY BULLETIN

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NEW YORK





Henry Frank

OCT 30 1911

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# MYSTIC - LIGHT - LIBRARY - BULLETIN

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## OCTOBER 1911

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## "Ghos' Stories".

These nights 'r' sort o' gray an' still.  
The frogs sing awful ahin' the hill,  
'N' all the chil'ren in our end o' town  
Jes' hurry their bread 'n' butter down,  
'N' come up to our ol' apple tree  
Tuh tell ghos' stories, after tea.

Ef we get tuh stay till in the night  
We huddle all tuhgether tight—  
Cos it's shivery down your back, yuh know,  
When the leaves an' shadders wiggle so.  
But we're alluz a-wishin' 'at we could see  
Th' ghos'es come from ahin' the tree.

They never come—we've spells an' things  
An' words tuh say, and magic rings;  
We say 'em, an' do 'em, an' talk, an' talk,  
'N' if a cricket hollers under the walk  
Th' girls all squeal, an' then, yuh know,  
We're afraid tuh stay, an' afraid tuh go.

I tol' ol' Mister Crooked Green,  
Th' one wot walks with a stick, I mean,  
About th' ghos', an' he stopped at that,  
An' patted me on top my hat.  
He said we'd see 'em, when we're men,  
An' wouldn't want 'em a-comin' then.

He talked a lot about spirits o' sin  
An' ghos'es o' things wot might o' been;  
He said, a-comin' 'round every tree  
Would be ghos'es o' things wot used tuh be.  
I don't much believe thet he is right,  
But it's a good un tuh tell th' boys tuhnight.

—*Flavin Rosser*, in "Truth".



# Henry Frank

## A Biographic Sketch

Henry Frank, one of the recognized leaders of liberal and progressive thought on the American continent, whose works are widely read both in Europe and America, and who is reputed to be a most eloquent orator, began life in a humble condition. His father, a German by birth, emigrated from Prussia to the western continent in 1844. His youngest son, the subject of this sketch and the last of a family of eight children, was born ten years after at La Fayette, Indiana. He was educated in the common schools of the City of Chicago, and graduated from Phillips Academy at Andover, Mass., but his collegiate career was interrupted (although he attended for a while at Harvard University), because his father's financial condition could not afford it. For years he taught school and earned his livelihood as best he could, undertaking at one time to study law, as that profession was the original goal of his ambition. But in his twentieth year, meeting with a profound religious experience, he threw aside all other ambitions and entered the Methodist ministry.

He went to the then wilds of the west in 1877 and travelled several circuits throughout Kansas and Minnesota. Always intense, spiritually inclined and enthusiastic in whatever he engaged, many so-called revivals followed in his wake and his fame as a preacher rapidly spread. A sad domestic affliction having befallen him in the early eighties, he retired for a few years from the active ministry for more serious study and meditation, and emerged from his obscurity with broader views, accepting a pastorate over a large and flourishing Congregational Church in Jamestown, N. Y.

While ministering there to growing congregations he became aware of a profound change in his religious convictions, and one Sunday morning, to the utter consternation of his hearers and the entire city,



suddenly resigned, and gave as his reason that he had outgrown his belief and could not conscientiously continue to minister to them.

He then organized an independent society based on the principles of the New Theology, interesting over a thousand attendants in the small city, and remained there for several years prosecuting his congenial labors. It was during this period of internal conflicts and spiritual evolution that Mr. Frank wrote a sociological novel, "His Bold Experiment," now out of print, and his famous work, "The Doom of Dogma," or "The Triumph of Truth," which has passed through several editions.

But his spirit was still restive; his mind disturbed. He had not yet found his real religious bearings. He soon learned that so long as he was bound to the dictates of any organization, however denominationally independent it might be, he could not possess his intellectual and spiritual liberty. Therefore he quit this field of labor, and entered into business, where he remained for ten years, determined never to attempt to preach or teach again till he was wholly free from financial dependence on those who might become his followers.

Thus establishing himself, he again launched his efforts in a humble way in the metropolis of the western world in 1898, and soon made a strong impression on that money-mad and materialistic city. Of the progress of his present work the N. Y. Press said: "The movement which was inaugurated in N. Y. City a few years ago by the Rev. Henry Frank, once a Methodist and Congregational minister, to establish a creedless church, founded on the broadest principles of rationalism and advanced thought, has quietly forged ahead till to-day it is one of the institutions of the city. Mr. Frank's scholarly attainments, his magnetic oratory, and prepossessing personality at once challenged attention, won the popular ear and gathered thousands to his meetings."

Speaking of Mr. Frank's views, the same paper in a more recent issue said: "It is fair that the public should openly know what he affirms, namely, that he stands critically opposed to the Bible as a Book of Revelation; to Religion as a system of authority; to Ethical doctrines as enunciated by any other leader than scientific truth; to Jesus as the mechanical and vicarious savior of men; to God as a personal potentate and judge. He also critically rejects the dogma



of the soul's salvation and immortality, as defined by theological dictation. Yet he says that whatever truth underlies these ancient dogmas, he seeks to discover by scientific discernment."

One of the subjects to which Mr. Frank has given many years of study and research is that of Immortality. These studies eventuated in the recent production of an octavo volume of some five hundred pages, called "Modern Light on Immortality," which is published in America by Sherman, French & Co., of Boston, Mass., and in England by the house of T. Fisher Unwin, London. It is of an extraordinary character, advancing a singular scientific interpretation of the conception wholly new and original, and has already awakened great interest and much discussion. On the issue of this work the literary editor of the N. Y. Times, editorially commenting on its appearance, declared Mr. Frank the "Robert Ellsmere" of the United States, in that he was driven to doubt by scientific study; and the editor of the "Universalist Leader" (organ of the Universalist Church) said: "Henry Frank is a seeker. He joined long ago those who never pitch their tent permanently. They have taken to the open road. Whatever Mr. Frank says or writes is vital and stimulating. One could go much further and fare much worse than follow Henry Frank."

The Springfield Republican, one of the best edited literary papers in the United States, says of his work on "Immortality": "The age-long quest for assurance concerning a future life finds another explorer in the person of Henry Frank, whose voice and pen have been familiar to a wide circle of readers, especially among the liberal school. His method seems to be what he claims—original; we do not recall another approach to the subject along just these lines."

Mr. Frank already has in press a sequel to the present work dealing directly with psychic phenomena and their bearings on the problem of the after life. This last work from Mr. Frank's pen is entitled "PSYCHIC PHENOMENA, SCIENCE AND IMMORTALITY," an extensive notice of which will be found on our Review pages of this number.

Mr. Frank is also author of "The Shrine of Silence," a book of "Spiritual aspirations for the Disenthralled;" "The Kingdom of Love," pronounced by the editor of "The Arena" as "the broadest and most comprehensive study of the master dynamic



force in creation that has been written;" "The Tragedy of Hamlet: A Psychological Study," which has been widely praised for its eloquence and originality; "The Mastery of Mind in the Making of a Man," a modern psychological treatise; and several smaller works. He is also a writer of verses, only a few of which have as yet appeared in print, but a collection of which is promised soon by his American publishers.

Mr. Frank is a member of the New York State Historical Association; of the National Geographical Society; Vice-President of the Anti-Vivisection Society of the United States; Honorary Vice-President of the National Progressive Woman Suffrage Union; Secretary-General of the American Civic Alliance (Hon. Henry Clews, President); member of the American Sociological Society and the American Institute for Scientific Research, and several civic and ethical associations.

Speaking of the general effect of Mr. Frank's public and literary labors, one of the leading magazines of the United States recently said: "Henry Frank is one of the deepest, clearest and most thoughtful liberal thinkers of our time. He has read widely and thought deeply, and his reading and thinking have all had one object in view—the uplift of man. The message of any one who has thus consecrated his life to the service of civilization is worthy of careful consideration."

Of the general character of Mr. Frank's work, Dr. Heber Newton says: "What form the church of the future is going to take, I do not know; but I am quite sure that some chapels in that Cathedral of the future are being built by men like Henry Frank, apparently working without any reference to the great design of the historic church, but building so well for character and conduct that their structures must needs be taken up into the building of the future."

In 1886 Mr. Frank married Alice Roberta Field, of Mansfield, La., daughter of Captain Seth Field, who fell fighting for the cause of Southern Confederacy, in 1864. There is one son, Crosby Field Frank, born in 1889.

Mr. Frank's address is 2009 Madison Ave., New York City.



# The Universal Races Congress

Its Spiritual and Practical Value

By W. J. Colville

Among the many remarkable epoch-making gatherings which have convened in London and other parts of England during the past summer the one which has excited the greatest interest of all is undoubtedly the Universal Races Congress which held its sessions during the latter part of July, and succeeded in calling together representative thinkers and educators from practically all sections of the globe. Quite apart from the numerous fine addresses delivered by eminent orators in the course of the many sessions of the Congress, an immense volume of speeches "taken as read" has been issued under title of *Inter-Racial Problems*, edited by G. Spiller, Organizer.

In the Preface to this highly important volume the objects of the Congress are finely set forth in the following impressive words: "To discuss in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East; between so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feeling, and a heartier co-operation."

All who contributed papers were requested to keep that one great object clearly in view, but they were in no way unreasonably restricted or called upon to repress their re-



spective differences of opinion on moot problems; the only absolute requirement being that a courteous spirit be maintained regarding all questions brought forward. What is extremely notable in the massive reports is the almost total absence of any actual disagreement, tho' the writers represent nearly all the nations upon earth. Uniformity there is not, and such there could not be without individual repression and intellectual stultification; but basal unity there is, and as we all know how painfully monotonous would be a world of uniformity, and how indispensable is variety to beauty and to manifold utility, we can readily discover in manifest diversity of thought and expression a true conformity with all we are able to discover of the constitution of the universe. It is only when the most widely diversified human elements are thus brought side by side that we get any real opportunity to compare one race with another, for we are, most of us, so narrowly exclusive, alike in opportunity and sentiment, that we almost unthinkingly imagine that whatever is foreign to us is in some sense alien to the best interests, and contrary to the highest development of humanity.

The phrase, "one holy Catholic church," is ancient and dignified, and it falls very glibly from the tongues of all manners of people; but few indeed are they who comprehend even a tithe of its deep significance. Persons who appreciate their membership in any definite communion, and feel that they receive spiritual help and strength thro' the agency of its sacraments or other "means of grace," can quite reasonably as well as affectionately bear testimony to the good of the institution in which they derive so many benefits; but usually their idea of a Catholic (universal) church is exclusively that of the organization in which they personally enjoy membership.

Were we living in Medieval seclusiveness, rarely, if ever,



coming into contact with members of races and creeds other than our special own, it would not much matter if we did believe our narrow view of Catholicity to be the only correct one; but in these days it is a serious and dangerous error to imagine that universal religion is cooped up within the confines of any limitations, except those of spiritual fervor and sincere desire to know the truth and do the right. Religious peculiarities and racial dissimilarities usually, tho' not always, go together; thus we see obviously that certain definite religious beliefs and practises characterize members of different races, and that however much we may seek to overlook (and, indeed, to underlook) these, we cannot possibly eradicate them; but they do not need eradicating, only harmonizing, therefore we need not grieve over the impracticability of an unnecessary and undesirable endeavor.

Religious exclusiveness, with its accompanying intolerance, is not, however, anything like all we have to encounter and surmount at a Races Congress. Racial prejudices often exist and manifest in their most virulent form among people who profess no religious creed and claim allegiance with no religious community. This prejudice is, of course, very largely due to untravelled ignorance, but there are widely travelled persons also, who manifest it odiously, and who blatantly excuse it on the specious plea that they have met persons of certain races other than their own and found them dishonorable. Such special pleading in a dishonest cause is the shallowest sort of sophistry, for it can be made to work in every imaginable direction, there being "black sheep" everywhere; so if we are determined to judge any race at its worst all races must be condemned together. There is no race which monopolizes either vice or virtue, for there are virtuous and vicious members of all races; and should we judge one and condemn it because of its lowest elements,



why not treat all in the same way and condemn humanity wholesale? All really wise teachers tell us that nothing is judged truly unless we estimate it at its best; and when we heed this sage counsel we are, after all, only treating human beings as we have become accustomed to treat animals and vegetables, whenever specimens are placed on exhibition. No one supposes that all the horses and dogs in a particular district are the equals in development of the finest members of the canine and equine families we see at shows where only the finest stock is permitted to appear; but we do obtain evidence that a certain district is the birthplace and training ground for animals reaching that high standard. Precisely in like manner are we entitled to put only the finest human specimens on exhibition at a Races Congress and point to them as representative of a multitude not, as a whole, so far advanced.

The five great Races—Caucasian, Negro, Mongolian, Malay and Red—have often been legitimately compared to five digits on a single hand, and as it is the thumb that comes to maturity in the course of evolution later than the four fingers, so it has been suggested that the White Race may be regarded as filling the position of thumb on the Race Hand, because it is the latest expression of civilization and at least in some respects occupies, and is entitled to occupy, the foremost place among the different great human families. We hear much of "the white man's burden," and if this is anything deeper than a stock phrase, flattering to a certain section of humanity, it must signify that at present the White Race is the one specially to the front, called upon and qualified to be the leader in the coming era.

India presents many perplexing problems, and as it is a very large and important part of the British Empire, the question is one of great moment as to how Indian affairs can



be so regulated, and differences so harmonized, that only good feeling shall prevail between the various native populations and the British. No sign of our times is more strikingly impressive, and none more encouraging, than the largely altered feeling now existing between Hindus and British. The Theosophical Society, with its extremely capable and tactful president, Mrs. Besant, deserves very great praise for the part it has played in bringing about this bettered state of feeling, for tho' there is very much yet to be accomplished before India is at peace, peaceful indications are steadily multiplying and the old causes of dissension are being rapidly minimized.

The splendid processions thro' the great thoroughfares of London in connection with the Coronation festivities, June 22nd and 23rd, gave opportunity to educate the average British sight-seer and visitors from many lands, thro' witnessing the actual appearance of Indian delegates, both male and female, and to many people the most remarkable exhibit of all was the company of beautiful, highly intelligent, and unveiled Oriental women whose presence in the Royal Progress excited wondering and enthusiastic comment in all directions. These were not Occidentalized women dressed to imitate Europeans in costume, but clad in native dress and displaying all the typical characteristics of their native lands; they therefore manifested to public gaze the true inwardness, at its best, of Oriental family life. No mistake can be greater than to suppose that women are necessarily held down and cruelly oppressed all over the Orient, for such is not the case, and where oppression and suppression do occur it is not because oppressors are living true to the inculcations of Vedas or any other venerated Scriptures, but because their conduct is out of accord with the teachings of these Sacred Writings.



The greatest and by far the most serious of all the many difficulties with which all have to contend who are making an honest effort to unify humanity is the ignorant arrogance displayed by nearly every particular denomination of human beings, in the persons of its less developed members, tho' stoutly repudiated, without a solitary exception, by the most highly cultured and kindly disposed of every denomination. A great stir was made in Church of England circles at the time of the Coronation over the kindly act of the Bishop of Hereford and other genial broad-minded representatives of the Established Church at its best, because a rigid ecclesiastical rule was relaxed for the express purpose of manifesting a sincerely fraternal spirit. The old misconception of what genuine catholicity of necessity implies led to acrimonious controversies, and therefore largely nullified the good effect of the wiser prelates' gracious actions.

Narrow-minded people are often thro'ly sincere and intensely conscientious, but they lack spiritual vision to a lamentable degree, tho' they are frequently philanthropic and not always given to scathing condemnation of all religious systems other than their own. It is due far more to intellectual contractedness, at least in many instances, than to any lack of kindly disposition fundamentally, that people refuse to fraternize. If this contracted spirit, and the conduct naturally growing out of it, were confined to theologians of an uncompromising sacerdotal school it would be easy to point to it as a logical result of intense and unyielding sacerdotalism; but when we witness precisely similar bigotry, on only slightly different lines, displayed by men and women who repudiate ecclesiasticism and boast of their liberal sentiments and advanced ideas, we have to look elsewhere than in sacerdotalism for the real source of this pitiable, and often shameful, exclusiveness. The plain, unvarnished truth concerning



any subject is never flattering to individual conceit, for tho' we may happily rejoice to proclaim the essential goodness of humanity entire, no proclamation of the inherent nobility of human nature can ever pander to the arrogant assumptions of bigoted sectarianism, for it is the alleged superiority of few over many which lies at the root of nearly all the insane bickering which render the unification of Races, and parties so difficult as it still is. There may be no valid reasons assignable for prevalent disunion, but there are powerfully active causes, many of which are not far to seek, and were we all willing to examine our own hearts and minds dispassionately, we should soon discover that there is far more of personal or racial pride in our continued mutual aloofness than there is of any sort of genuine piety or deep-seated loyalty to the essentials of any system of religion or philosophy.

It is surely a good thing that many people grow enthusiastic over even a dream of coming unity, because dreams forestall exteriorized realities. People sometimes dismiss a question flippantly with the light remark, "it is only dreaming," but granted that in some instances that is all it is just now, every inventor is a dreamer, and his externalized invention whenever it appears is only a previous dream fulfilled in deed. The honest desire for unification of Races is ineradicable and irrepressible, and because certain delegates to the Universal Races Congress may have advocated some extreme and unwise views concerning the blending of Races thro' the doubtful expedient of intermarriage, we have no right to belittle the beneficial effects of the Congress or presume to infer that there is no likelihood that we shall, even, it may be, far sooner than is commonly believed, arrive at a basis of unity which does not call for amalgamation, against which many strong and valid arguments can certainly be raised.



The root idea of Racial unity implies that there are differing Races and that these may continue, in some measure, to dwell apart. Indeed a higher degree of civilization and a far more wholesome condition of general life than now prevails might accentuate normal differences while contributing to world-wide good fellowship. That distinct Races have their respective parts to play in a world-symphony is a concept entirely in accord with the thought of essential unity, and it is indeed the only concept which can be rationally entertained by those who hold consistently to the idea of universality expressible in terms of diversity. Readers and students of the best early Christian literature, of which we have one of the finest samples in Acts, chap. 17, cannot fail to realize that the declaration made by the Apostle Paul at Athens, that God makes all members of the Human Race intrinsically unitary, and then appoints for particular men certain definite habitations, contains the true essence of the only possible immediate solution of our always perplexing race-problems, and if this sane and sober view of existing differences be widely admitted, it will save all needless rancor, and without detracting in the least from the thought of fraternity, obviate distressing complications which would certainly arise did we attempt to force amalgamation where only co-operation is desirable.

The oldest metaphor, and also the newest, employed by all who keenly discern the true nature of humanity, is that of one Body consisting of many members. The same life blood must course thro' veins and arteries throughout the entire organic structure, which is a true federation, a corporate commonwealth in which all members are indissolubly united in bonds of essential fellowship, and in which the welfare of one is the concern of all and the well-being of all the interest of each. Swedenborg and other still more recent



seers have clearly stated how necessary is this realization to an understanding of Divine purpose in human diverseness, and for those who enjoy dipping into ancient lore, the philosophy of Hermes will be found to elucidate the same great vital thought.

Without leaving the British Empire one encounters several large Races, each with such strongly marked characteristics that we immediately know them apart, and if we are lovers of that true beauty which can only be expressed in variety, admire them all the more on account of those clearly accentuated dissimilarities. The question of *modus vivendi* need not in future be the perplexing one it has been in the past, for with the removal of mutual prejudice, distrust, and hostility there is no reason whatever why there should not be an acknowledged federation within the Empire. With the inhabitants of Canada, Australia and New Zealand federation is perfectly simple because the bulk of the people in those lands are of British ancestry, but in India the case is widely different, for there we encounter three decided obstacles to immediate unification, viz., Race, Religion, Language. Language is the easiest of the three to deal with because some such international language as Esperanto (or an improvement upon it) can easily be adopted for purposes of lingual inter-communion without catering unduly to the preferences of any special persons, each community being at full liberty to use its own dialect for home purposes, while all alike are taught the universal language as a matter of inter-racial and inter-national convenience. Color and Religion are the two chief barriers to a perfectly amicable settlement of the greater difficulties, but these are by no means insurmountable, and recent events have done much to lessen friction and pave the way for full co-operation in time to come.



Much of the display during the recent brilliant Coronation season has been intensely educational. It is no idle pageant when persons of widely different appearance, habits and traditions are brought close together for the first time to unitedly celebrate a great event and rejoice together to acknowledge a common representative. Complaints of waste and the charge of mere show, brought against splendid pageants of an educational character, give evidence of thoughtlessness on the part of the complainants, who lack imagination and fail to see that an immense reduction in expense for war must follow upon the establishment of mutual understanding among various Races. Peace Meetings do good, but they reach only comparatively few people, while processions catch the eye and ear, hold the sustained interest and appeal successfully to the imagination of enormous multitudes. Whatever succeeds in so bringing peoples together as to cause them to view each other kindly must be of inestimable value to the solidity of the Empire, and it must also make the way easier for the fulfillment of the sublimest prophecies foretelling the eventful harmony of the entire world.

During the past summer enormous progress has been made in a pacific direction, and even more may be expected at the approaching Durbar, when King George and Queen Mary, who are also Emperor and Empress of India, will personally appear in the East. We can well expect the best from this royal visit because we know the present King and Queen to be in the completest sympathy with their Indian as well as their British subjects. It is not for us to harshly judge, much less to scathingly condemn, those mistaken incendiaries in India and elsewhere who vainly imagine that they would serve the best interests of their land and race by mutiny; but it is our duty to express in the most emphatic manner our own conviction that it is only by mutual repre-



sensation that the welfare of British and native Hindu can best be served.

No one individual has done more than Mrs. Besant to unify India, and tho' there are many who do not agree with her prescriptions or her policy, it is only by reason of their short-sightedness that they fail to see the paramount necessity for bringing about joint representation in a united India, instead of attempting to throw off what some Hindus imagine to be a yoke of bondage when it is not so in reality. Memory has its advantages and disadvantages, and the latter far exceed the former whenever memory is used for the mischievous purposes of reviving old grudges. In the days preceding the mutiny there were certain just causes for complaint against British misrule which do not now obtain, just as in 1776 there may have been full justification for the strong language of the most incendiary portions of the American Declaration of Independence, tho' to-day there is the best of good feeling between the two countries which were then at variance. The sublime principles laid down in that immortal document are bulwarks of civilization which need no modification, and let Americans beware lest they water them down; but a 4th of July celebration is not enriched, except historically, by reciting the whole of the Declaration. Loyalty to one's own country and flag does not involve disparagement of any other nation, but that seems hard for fanatical patriots to realize, while the truest and wisest of patriots are always the readiest to serve the land they love the best by securing for it the goodwill of all other nations. When Decatur, in 1816, in a burst of patriotic oratory exclaimed: "My country, right or wrong, always my country," he uttered a noble sentiment, if rightly interpreted, but one easily liable to misapplication. In its amplified form it can well be read thus: "My country, right or wrong, always



my country. But if my country be now in the right may my influence be exerted to keep it right; but if it now be in the wrong may I employ my utmost skill to lead it into ways of righteousness."

Sentiment is beautiful and altogether ennobling when rightly modified, but if allowed to run riot nothing can be more dangerous, as it blinds our eyes to all sense of justice and proportion. We need not wonder that so many people to-day are eagerly expecting the advent of a great World-Teacher to act as unifier, but it is often painfully evident that many who believe in such a spiritual general are repeating the errors of the past by trusting too implicitly in some exterior authority on the one hand and striving for personal supremacy themselves on the other. Whatever may be true historically or prophetically as regards the literal advent of a Messiah, the very highest view of a Messianic advent must be the awakening of spiritual consciousness within a multitude of individuals, for it is the higher self of our common humanity which really needs awakening and this cannot be done by simply acknowledging in theory the presence in the world of a central spiritual authority. It is not for us to deny the mighty influence exercisable by a great spiritual Leader, but the largest emphasis needs always to be placed upon the spiritual regeneration of the human mass so that cosmic consciousness, or something at least approximating it, may be the widespread possession of the Human Race. It behooves us all in these stirring and rapidly moving days to keep our heads level and our hearts warm, for only they who can wisely blend emotion with intellect can become the true forward leaders and competent guides of struggling humanity toward the goal of world-wide irrefragable peace.



# Rosicrucian Christianity

Series Number Fourteen

## Lucifer; Temptor or Benefactor or Both?

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As we look about us in the World, there is no fact more potent than that, as the Hebrew poet expressed it, "Man is of few days and full of trouble," and naturally we ask why this is so.

The theologian tells us that it is God's decree that we must suffer because our first parents sinned, being tempted by the devil, and then he attempts to justify God by such doggerel as "In Adam's fall we sinned all." But why the eating of an apple as a cause should merit the punishment of painful parturition as an effect has always been a sore puzzle to Bible commentators, and how a wise, loving and just God could decree so much misery to the whole human race for the apparently slight fault of one pair is sufficiently hard to understand to excuse Robert Ingersoll in a measure for exclaiming: "An honest God is the noblest work of man."

The seeming anomaly arises of course from lack of occult knowledge and consequent materialistic interpretations of that mine of occult information, the Bible.

To get at the true explanation concerning pain and sorrow we will first take the purely occult information, and then see what light the Bible gives.

We remember that four great Epochs or ages have preceded our present Ayan Epoch: the Polarian, Hyperborean, Lemurian and Atlantean Epochs.

In the Polarian Epoch man had only a poorly organized dense body, hence he was as unconscious and immobile as the minerals, who are now so constituted. In the Hyperborean Epoch his dense body was clothed upon with a vital body, and the spirit hovered outside. What the effect of such a nature is we may see by examining the plant, which is similarly constituted now.



There we see constant *repetition*, a building upwards of stem and leaf in alternating succession, that would go on ad infinitum if there were no other influence. But as the plant has no separate desire body, the desire body of the Earth, the Desire World, hardens the plant and checks this intense upwards growth in a measure. The creative force that cannot find its expression by making one particular plant grow taller, seeks another channel: it builds the flower and imbeds itself in the seed, so that it may grow upwards anew in another plant.

In the Hyperborean Epoch, where man was similarly situated, his vital body caused him to grow to an enormous size. Acted upon by the Desire World, he threw off spor-like seed which were either appropriated by another human Ego or used by the nature-spirits to build bodies for the animals who were then beginning to emerge from Chaos. (The highest life-wave starts first at the opening of a period and returns last to Chaos; the succeeding life-waves—animal, plant and mineral—emerge later and leave earlier.)

Thus, in the Hyperborean Epoch, when man was similar to the plants in constitution, his vital body built vertebræ upon vertebræ, and would have gone on if the individual desire body had not been given him in the Lemurian Epoch. That commenced to harden the structure and checked the tendency to grow taller, and as a result the cranium, the flower upon the stem of the spinal column, was incipiently formed.

Thwarted in its effort to build the one form taller, it became necessary for the creative force in the vital body to seek a new channel whereby it might continue its upward growth in another human being. Then man became a hermaphrodite capable of generating a new body from himself.

In the plant there is no separate desire body, hence it feels no passion. It stretches its creative organ, the flower, chastely and unashamed toward the sun, a thing of beauty and a delight.

In man the *individual* desire body must necessarily cause passion and desire unless subjugated by some ulterior means. Therefore man is the inversion of the chaste plant, both figuratively and literally, for he is passionate and turns his creative organ towards the Earth and is ashamed of it. The plant takes its food by way of the root; man's nourishment enters his body by way of the head. Man



inhales life-giving oxygen and exhales death-dealing carbon dioxide. This is taken by the plant, which extracts the poison and returns the vitalizing principle to man.

In order to check passion and prevent abuse of the creative function, several measures were adopted by the leaders in charge of evolution.

This animal-like creature of mid-Lemurian times, though dreadful to look upon, was nevertheless a diamond in the rough, destined to become in time the perfect tool and beautiful temple of an indwelling spirit. To that end it needed a controlling mechanism, a brain and a second nervous system capable of being controlled by "Will," which is the force of the prospective tenant, the Ego.

The whole creative force might have been used to that purpose, but as the use of any tool causes it to wear out, a way must also be devised to replace a worn-out instrument when discarded by a spirit at death, and so the creative force in each being was divided. One-half was allowed to flow upwards as before, to build a brain and a larynx whereby the spirit may control its instrument and express itself in thought and word. The other half was turned downwards through the creative organs, for reproduction.

This arrangement has the further merit as a means of preventing abuse, that it made it harder to accomplish generation. Before the sexes were separated each one could create without help; under the present arrangement each must first seek the co-operation of another person who has the opposite half of the sex-force available for reproduction.

That the boy changes his voice at puberty shows a connection between the creative organ and the larynx. Because half the sex-force builds the brain, one who overdraws for sexual excesses becomes an idiot, while the deep thinker, particularly along spiritual lines, feels little or no inclination for coition, as he uses most of his creative force in the brain.

The Angels worked alone with man in the Hyperborean Epoch, when he had only a dense and vital body, but in the Lemurian Epoch, when the desire body was added, the Archangels also took a hand, to help the infant human spirit to control its future vehicles. They neutralized the desire body so that it was only sexually active at certain times of the year. In the latter part of the Lemurian Epoch and the beginning of the Atlantean, the brain and cerebro-



spinal system were sufficiently evolved so that the link of Mind could be given, and the Ego began slowly to draw into its bodies, and became an *indwelling* spirit in the middle of the Atlantean Epoch, and fully conscious of its outside environment. Before the indrawing was fully completed, particularly in the latter part of the Lemurian Epoch, man's consciousness was turned inwards, and he was mostly conscious in the spiritual world. Thus birth and death were non-existent to him, as the sprouting out and drying away of a leaf is to the plant. His consciousness went on unbrokenly in the inner World whether he had a body or not, for he was unconscious of it, though he used it equally well for that, as we use our stomach and lungs unconsciously.

At stated times of the year the Archangels withdrew their restraining influence on the desire body and the Angels marshaled humanity to great temples where the generative act was performed at the times when the constellations were propitious. Our present-day honey-moon trips are atavistic reminders of those migrations for propagative purposes, and show a connection with the heavenly bodies in the name honey-moon.

When propagation had been accomplished, the desire body was again neutralized, and in consequence there was no more pain connected with parturition than is the case with the animals at present, where similar conditions obtain now.

This was a carefree state, but man was extremely limited in consciousness, led and controlled by outside agencies willy nilly. If that condition had continued, man would have remained a God-guided automaton. He could never have become a self-conscious Creative Intelligence, as he is destined to become, until he throws off all yoke and works out his own salvation.

Therefore great leaders from a more advanced evolution were sent to train man and awaken him to a knowledge of the material world without, and of course strong measures continued for ages were necessary. The boys were trained to develop "*Will*," which is the spiritual counterpart of their positive creative force. They were taught to carry immense burdens and steel the arm by will. They engaged in brutal fights and their bodies were burned and maimed, impaled upon spits, etc., in efforts to awaken the Ego to consciousness of the dense body and outside World.

The girls were driven out into the immense fern-forests which



grew luxuriantly in the moist, hot soil. They were exposed to the fury of the tempests of storm-swept Lemuria and set to watch volcanic outbursts which produced pictures before their inner vision. They likewise watched the fights of the boys, in order to develop their "Imagination."

Imagination is the spiritual pole of the negative force, and it mirrored the scenes of the outside world in dream-like pictures before their inner consciousness, and in that way the women were the first to become aware of the existence of the Physical World and the dense body, and they started to preach the gospel of the body to men, whom they told of this dimly perceived physical existence. Some among us are now sensing the soul and trying to preach the gospel of the spiritual World where the soul lives, and meet a similar unbelief and ridicule as the Lemurian women encountered when trying to convince their compatriots that they had a dense body.

• Among the observations made by these Seeresses was the fact that at times a man lost his body, and it disintegrated. She saw him just as before in the spiritual world, but he was gone from material existence, and it troubled her.

From the Angels she could get no information; they work with the dense body, but not directly; they use the vital body as transmitter, and cannot make themselves understood to a reasoning brain-being. They get their knowledge without reasoning, for they send out their whole love in their work and cosmic wisdom flows in in return. Man also creates by love, but his love is selfish; he loves because he desires:—co-operation in generation, for he only sends out half of his creative force in generation, the other half he selfishly keeps to build his own organ of thought, the brain, and he also uses that half selfishly to think, because he desires:—knowledge. Hence he must work and reason to gain wisdom, but in time he will arrive at a much higher stage than either Angel or Archangel. He will then have passed beyond the need of the lower creative organs; he will create by means of the larynx, and be able to "make the word flesh."

At that stage the woman could not reason either, for the mind was given by the Powers of Darkness, and it was dark, and before it could be of any use in correlating facts it must be illuminated. Only after that has been done can man throw "the *Light of Reason*" upon his problems.



It is here that we first hear of "Lucifer," "the Light-bringer," who spoke to the woman and helped her to solve the riddle by showing her how, with the help of the man, she may exercise the creative function independently of the Angels, and in that way provide bodies when they have been lost, and in that way evade death.

He inquires if God has forbidden them to eat of the trees, and is told that they have been forbidden to eat of the tree of knowledge of good and evil, under penalty of death.

That the tree of *know*-ledge is a symbolical expression for the generative function is readily apparent when we remember how limited the consciousness of man was at that time. He *knew*, or was aware of nothing *outside* himself, his eyes had not yet been opened, his consciousness was internal, like the picture-consciousness of our dreams, except that it was not confused, but he was as unaware of the exterior World and beings as we are now of the spiritual World, save at the times when he was conducted to the temples and brought into intimate sexual contact with another; then, for the moment, the spirit pierced the veil of flesh. Then man and wife *knew* each other in the body, and to the initiated the Bible records these facts in a wonderfully illuminating way and continues to use the same expression in many places, such as: "Adam *knew* his wife," and in Mary's question: "How shall I conceive, seeing that I *know* not a man." The pain of childbirth is also more logically meted out as a penalty for violation of an injunction against sexual intercourse than as a punishment for eating an apple.

The serpent said: "Ye shall not surely die, for the God doth know that in the day ye eat thereof *your eyes shall be opened*, and ye shall be as the gods, knowing good *and evil*. The latter was then unknown to man.

Acting upon this advice, the woman secured the co-operation of man and by the power of will they freed their desire bodies. That faculty was then much greater than now, for it is a law that each new faculty is always bought at the cost of weakening some previous power, as when the faculty of thought was bought at the price of half the creative force. Then the man's willpower was such that the anxiety of the God "lest man eat also of the 'tree of life' and become immortal" was well founded, for had he secured possession of the secret of renewing the vital body as well as the dense body,



he would have been able to create a body and vitalize it forever. Then there would truly have been no death, but neither would there have been any evolution, as man did not then, and does not yet, know how to build a perfect body, that would have been the greatest possible calamity. Death is not a curse, but a friend when it comes naturally, for it releases us from an environment we have outgrown, and from a body that ties us, in order that we may get a new chance in a new and better body to learn new lessons.

The untrammelled use of the sex-function had the result of making man more and more conscious of his body, "their eyes were opened," and their attention focused more and more on the Physical World, until by degrees they have forgotten the higher worlds altogether, and many have ceased to even believe that there is an immortal spirit in man. To them the death of the body is of course a terrible thing, a dire calamity despite all assertions, because they think it annihilation. So, although the word of Lucifer was true, and a new body is provided, the word of the Angel was truer still, for there was no sting in death until man lost consciousness of the higher Worlds.

As to the curse: "In sorrow shalt thou bring forth thy children," it was no curse at all, but a simple statement of the effects that must inevitably result from the abuse or ignorant use of the creative function.

While that was exercised under the wise guidance of the Angels, at certain times of the year, when the cosmic lines of force running from planet to planet were propitious, parturition could be accomplished without pain, but man was and is ignorant of these factors, hence he transgressed and pain resulted.

Thus the brain and vocal organ has been bought at the cost of half the creative force, freedom from the rule of the Angels and the power to initiate action, to choose good or evil, and consciousness of the material World are ours at the cost of sorrow, pain and death.

But all things work for good in God's kingdom, the World. Even that which is evil is transmuted by the subtlest spiritual alchemy into stepping stones to a higher good than could have been achieved without it.

Having been exiled from the garden of Eden, the Etheric Region, by learning to *know* the material World, in consequence of repeated sexual abuse which has focused his attention here, this increased



use of the desire body hardened the dense body and it began to require food and shelter. Thus man's ingenuity was taxed to provide for the body. Hunger and cold were whips of evil that called forth man's ingenuity; they forced him to think and act to provide for his necessities. Thus he is gradually learning wisdom; he provides for these contingencies before they come, because the pangs of hunger and cold have taught him to guard himself, and thus *wisdom is crystallized pain*. Our sorrows, when they are past, and we can calmly view them and extract the lessons they contained, are mines of wisdom, and are the wombs of future joys, for by them we learn to order our lives aright, we learn to cease from sin, for *ignorance* is sin and the only sin, and *applied knowledge* is salvation, and the only salvation. That seems a broad statement, but if we try it out in thought it will be found to be as absolutely true and capable of demonstration as that twice two are four.

As to the question: Who are these Lucifers (for, although the Bible seems to speak of only one person, that is as wrong as where it uses the singular for God in the first chapter of Genesis.) They are a class of Beings who attained to a stage of evolution far beyond that of our humanity in the Moon period, but fell short of the development of the Angels. They are demi-gods, and could not take a dense body like man. But neither could they gather experience as the Angels are doing. They needed a brain and spinal cord, and so, when man had built such an instrument, it was to their advantage to prompt him in the use of it.

At that time the opening consciousness of man was turned *inwards*, and he saw his inner organs and built them with the same force that he now turns *outwards* to build houses and ships, etc., and the outside muscles of his body, and so the woman, who farthest advanced in that direction because of having her Imagination trained, saw the intelligence embodied in her serpentine spinal cord, and at a later stage, when man came to record this experience, the serpent appealed to him as the nearest likeness to that which he wanted to tell about.

This idea is carried out right through the Bible. In Is. 14 he is called Lucifer (day-star), king of Babel-On (gate of the sun), a city located upon seven hills, and having dominion over the World. There mankind ceased to act in unison and became separated into warring nations. It is the seed-ground of all the



ills imaginable, and is called a "harlot" in Revelations, where her fall is described.

In supreme antithesis we hear of another "Light of the World," a "bright morning-star," a true light (Lucifer), who shall arise after the fall of Babylon and reign forever in a city of peace: Jer-u-salem, that is called the "bride." It comes down from heaven, and has twelve gates, but they are never closed, although the precious tree of life is within. There is no outside illumination. The light is within and there is no night.

Truly a wonderful city, and the greatest imaginable antithesis to the other. What does it mean? for literal interpretation is out of the question in both cases. Allowing that a city of Babylon has existed, it was not *literally* as described, and the future "New Jerusalem" is contrary to all laws of nature as we know them. These two cities must therefore be symbols.

In order to unravel the meaning, let us consider that these cities are located upon seven hills or mountains, a position offering special advantages for observation. Moses went "into the mountain" and "saw" and "heard," so did those on "the mount" of transfiguration. Daniel likens Babylon to the *head* of the image Nebuchadnezzar saw in a dream, and on the human head there are seven places of observation: two eyes, two ears, two nostrils and a mouth. Upon these sits the brain, where the "Light-giver" *reason* rules the little world, the microcosm, as the Great Light-giver God rules the Macrocosm.

Reason is the product of selfishness. It is generated by the mind given by the "Powers of Darkness," in a brain built by selfishly keeping half the sex-force, and prompted by the selfish Lucifers, hence it is "the seed of the serpent," and although transmuted to *wisdom* through pain and sorrow, it must give way to something higher: to *intuition*, which means: teaching from within. That is a spiritual faculty, equally present in all spirits, whether functioning for the time being as man or woman, but it expresses itself most prominently in those incarnated in a female organism, for there the counterpart of the life-spirit—the vital body—is male, positive, and *intuition*, the faculty of the life-spirit, may therefore properly be called "the woman's seed," whence all altruistic tendencies spring, and whereby all nations are being slowly but surely drawn together in a Universal Brotherhood of love, regardless of race, sex or color.



This brain of ours is not a homogeneous whole, however, it is divided into two halves, and it is a fact well known to physiologists that we use principally but one of these cerebral hemispheres—the *left*. The right half of our brain is only partially active. The heart also is *on the left side* of our body, but is beginning to move towards “the right” place. The “right” brain will also become more and more active, and in consequence of these two physiological changes man’s whole character will appear different. The *left side* is under the sway of the Lucifers and is given over to selfishness, but the Ego will gain more and more control as *the right side* of the brain is invested with power to act upon the body as right judgment.

That there is a change going on in the heart which makes it an anomaly, a puzzle, is not news to physiologists. We have two sets of muscles, one set is under the control of the will, as, for instance, the muscles of arm and hand. They are striped both lengthwise and crosswise. The involuntary muscles, which take care of functions not under control of the will, which cannot be moved by *desire*, are striped lengthwise only. *The heart is the only exception*. It is not under the control of desire, and yet it is *beginning to show cross-stripes like a voluntary muscle*.

In time those cross-stripes will develop fully and the heart will be under our control. When that time comes we will be able to direct the blood where we will to send it. Then we may refuse to send it to the left brain, and *Babylon, the city of Lucifer, will fall*.

When the blood is sent into the right brain we shall be building the New Jerusalem, and we are now preparing for that time by building the cross-stripes on the heart by altruistic ideals or, in the case of the pupil, by sending the sex current through the *right-hand path* of the heart.

We remember that the Cherubim awakened the life spirit, the seat of divine love, whose shadow is the vital body, the medium of propagation, and when man was exiled from the Etheric Region, the garden of Eden, with its four streams of Ether, for the misuse of the sex force, the Cherubim were placed before it with a flaming sword. The right use of the sex force builds an organ which will give man the key to the inner Worlds and help him to create by thought. Then sorrow and pain will cease and he will have entered the path to the city of peace—Jer-u-salem.



Lemuria perished by fire, terrible cataclysms transformed it into Atlantis. In time that was buried beneath the waves and gave way to Aryana, the Earth as we see it at present in the Aryan epoch, but that is soon past. The salamanders are beginning to stir the fires in the forge to make "a new heaven and a new earth," which the Western School of Occultism calls the "New Gallilee."

In the first two Epochs man evolved a body and vitalized it; in the Lemurian Epoch he developed *Desire*; the Atlantean Epoch produced *Cunning*; and the fruitage of the Aryan Epoch is *Reason*.

In the New Galilee humanity will have a much finer and more ethereal body than now, the Earth will be transparent also, and as a result those bodies will be more easily permeable to the spiritual impacts of *Intuition*. Such a body will not get tired either, hence *there is no night*, and the twelve cranial nerves, which are the gates to the seat of consciousness, then as now are consequently never closed. Besides, New Galilee will be formed of luminous ether and transmit sunlight. That land will be a land of peace (Jerusalem), for Universal Brotherhood will bind all beings of all the Earth together in Love. There can be no death, for the tree of life, the faculty for generating vital force, is made possible by means of the ethereal organ in the head already mentioned, which will be evolved in those who are even now being taken out as for-bears for the humanity of that coming Epoch.

That Race is spoken of as "Christ's Race;" but, be it understood, that that is not because of an exterior Christ, but because they will evolve the Christ-principle *within*, they will act as dictated by the spirit through Intuition, and all they do will be done in Love. Only by such *individual upliftment* can the salvation of the Race be accomplished, for, as Angelus Silesius put it,

Though Christ a thousand times in Bethlehem be born,

And not within thyself, thy soul will be forlorn.

The cross on Golgotha thou lookest to in vain

Unless within thyself it be set up again.





# Mother Shipton's Prophecies

(From the New York Herald.)

Many inquiries warrant the reprinting of the accepted Mother Shipton's prophecies, as under :—

Carriages without horses shall go,  
And accidents fill the world with woe.  
Water shall yet more wonders do—  
How strange ; but yet they shall be true.  
The world upside down shall be  
And gold be found at the root of a tree.  
Through hills man shall ride  
And no horse or ass be at his side.  
Under water men shall walk  
Shall ride, shall sleep, shall talk.  
In the air men shall be seen  
In white, in black, in green.  
Iron on the water shall float  
As easily as a wooden boat.  
Gold shall be found and shown  
In lands not now known.  
England shall at last admit a Jew.  
And fire and water shall wonders do.  
The world to an end shall come  
In eighteen hundred and eighty-one.

Martha Shipton was born Ursula, though some say Agatha, Sonthiel, about 1488: married an artisan named Toby Shipton, settled near York, England, and started prophesying, dying about 1561. Her prophecies were regarded as pure fiction, being put in shape from time to time by scribes for commercial purposes. The accepted version given above is said to have been the work of one Charles Hindley, and was published about 1862 and, as related, "caused great anxiety" to many persons who expected the end of the world in 1881.



## The Unseen Universe

By W. J. Colville

The adjective *unseen*, as distinguished from "invisible," is now rapidly coming into use wherever psychic problems are seriously discussed; and even the term *unseen* can only be intelligently employed in a purely relative manner.

Modern science is clearly demonstrating the presence and activity of an immense host of forces beyond our ordinary material ken, but these forces, though unseen (in the common acceptance of the term), are sometimes rendered visible by means of unusually stimulated human perceptions. The whole question of a real spiritual universe, in which the material world is included, resolves itself into a consideration of the actual meaning of the old word *matter* as distinct from force, energy, or ultimate substance.

We speak of this material planet as occupying a definite position in space, and we can with reasonable accuracy determine its dimensions and period of revolution; but what lies between this world and other orbs in the same solar system is vaguely denominated "ether," a term often used to cover whatever lies beyond the reach of average material discernment.

Chemists know that all so-called matter is resolvable into ether, but the whole of ether never becomes matter; therefore, we are justified in considering ether as a larger and matter as a smaller fraction in the expression of universal



substance. When this point is clearly taken, it is not difficult to find reason behind the curious statement so often made by certain metaphysicians, "*There is no matter,*" which, though it sounds absurd and is by no means strictly scientific, has caused many people to think out for themselves one of the greatest of philosophic problems—the relative positions of planes of substance in the universe.

Theosophists of various schools have always contended that the word *matter* is derived from *mater* and signifies the plastic mother-element out of which all objective shapes are formed. This matter, according to occult science, is found in various grades of refinement and density; therefore, much that appears as materiality to a seer or clairvoyant makes no impression upon the sense of observation of persons not so sensitive.

Psychical research, which is now becoming universally popular, is doing much to restore faith in a real spiritual universe, but not on the old lines of theological opinion. The chief distinction between the old view and the new is the difference between the claim of supernaturalism and that of extended naturalism. The word *Nature* may be employed quite as correctly when we are seeking to deal with facts pertaining to the psychic or astral plane as when we confine our investigations to what is always designated "material."

The old word *miraculous* is quite susceptible of improved definition, for it does not necessarily mean anything more than "marvelous," and we always marvel at what we fail to understand. Granting that the whole universe is essentially homogenic, we can more readily conceive of one law, one order, and one prime substance than of many; but, though essential reality must be unitary, diversity is clearly revealed in the region of expression everywhere.

When we approach psychic phenomena from a rational



standpoint, we have but to consider the possible extension of our knowledge and capacities to an illimitable degree; and just as by the aid of scientific instruments we constantly enlarge our field of vision, so we can reasonably conceive that without external assistance furnished by mechanical apparatus some highly gifted ones among us may see what to the majority remains invisible.

This view of seership suffices to explain, at least theoretically, how the prophets of all ages and nations have discerned what the bulk of their contemporaries were unable to behold; and we glean from history that noted prophets have usually exhibited remarkable lucidity in childhood, and have in later life devoted themselves to a course of action specially calculated to unfold that lucidity still further.

When we read of oracles, sibyls, and other wonderful personages connected with classic temples, we always learn that such people were carefully exempted from the common cares and labors of the world. They, for the most part, lived lives of retirement, but their seclusion was of a health-inducing character; for they enjoyed far greater access to Nature than was the common lot of those who consulted them. Therefore, while the most highly endowed among them may not have been originally more gifted than many modern psychics or sensitives, they enjoyed exceptionally high advantages for the development of their inborn tendencies.

We find in these days that all spiritual gifts may be cultivated or educated, provided those who possess them are willing to undergo a course of training that renders the gross body (the most external sheath or vehicle that the soul uses) subordinate to the astral or psychic body, which is of more refined texture and possesses keener susceptibilities. We all know that the senses with which we are familiar are suscept-



ible of extension by cultivation. The ordinary person sees something, but very much less than the visual expert; the ordinary person hears something, but far less than the highly-trained musician, to whom many sounds are audible that by the average ear are quite unheard; so with taste, touch, and smell—these senses in like manner may be indefinitely extended in the scope of their action without any change being effected in the essential nature of such action. It is interesting to observe that students of psychic experiences constantly employ such simple terms as *clear-seeing* and *clear-hearing* to designate the field of experience covered by the most gifted sensitives—a fact that goes far to show that psychical research simply reveals on every hand a far wider universe than is ordinarily knowable.

The unseen planes of Nature, speaking from the standpoint of common material observation, are simply those regions in space where the rate of vibration of universal substance is either higher or lower than the limits of our common perceptive registers. Whenever a change in the direction of greater refinement takes place in our organisms we become cognizant of some one or more of those degrees of substance which lie beyond our previous limits of discernment.

The so-called *spiritual* world is simply the *next* world, or that layer of universal substance which is one degree finer in texture than the material, which constitutes the external world and the physical body with which we are ordinarily familiar. This next world is not so much *beyond* as *within* our world of gross matter; therefore, such experiences as those of telepathy or direct thought-transference pertain to a partial demonstration of the region in which we are all living psychically, and where we continue to abide when we are no longer clad in our present material garments. We naturally discover that genuine telepathic or psychic communica-



tions very slightly transcend the ordinary mental and moral levels of our mutual intercourse, because we are simply functioning morally and mentally through a more ethereal vehicle than the organs of material sense; but we who function are the same entities.

When a mental healer gives a silent and particularly an absent treatment, he transmits his thought in a subtler and more mysterious manner than when he employs the method of oral suggestion; but the thought transmitted may be identical in both instances. The great advantage of a psychic method of intercommunion is that it greatly extends the scope of our intelligent fellowship, for we may commune with one another regardless of physical distance when we have cultivated this interior method of correspondence.

Though it is quite conceivable that the unseen planes of the universe include many grades of substance and many circles of intelligence far beyond our present ken, we do not come in direct contact with such save to the extent that our ideals, desires, and aspirations cause us to accomplish such exalted conjunctions. Psychical development, therefore, while it greatly enlarges the scope of human action, does not necessarily bring us in contact with anything approaching a distinctively divine revelation. This consideration goes far to explain the commonplace nature of the great majority of psychical disclosures, and it also furnishes a key to the great problem of special revelation through prepared channels, which are not so much arbitrarily chosen by spiritual messengers as qualified by interior development to respond to higher than ordinary spiritual vibrations.

The homogeneity of the universe may now be almost regarded as an accepted scientific postulate. The "living universe" is a term frequently employed by Henry Wood and other popular philosophic writers. We cannot logically



deny the existence of matter, but we may discard the phrase, "dead (or inert) matter," the actual trend of the best modern thought being clearly away from the old limited belief concerning the insentient nature of world-substance.

Now that such great interest is being everywhere shown in the attempted solution of psychic problems, and people are rapidly becoming desirous of cultivating in Europe and America an adapted form of Hindu "Yoga practise," we may confidently expect that in the course of the next few years multitudes of Europeans and Americans will practise mental telegraphy almost as readily as they now use the long-distance telephone.

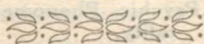
We have seemingly almost reached the culminating point in exclusively material inventiveness; beyond wireless telegraphy it seems that but little external demonstration can extend. We are apparently crossing a bridge that connects physical with psychical science, and when this bridge is crossed the great mystery of our real constitution must be at least greatly modified.

While it is impossible effectually to repress man's insatiable craving for knowledge concerning the higher and immortal side of his nature, it is clearly obvious that this search can be far more wisely conducted than formerly. It may therefore be expected that the outcome of the present largely chaotic interest in Occultism and Spiritualism will simmer down into a rational, profitable, methodical inquiry into those great wonders of the universe which most vitally concern our immediate human welfare. The whole psychic question needs simplifying and rationalizing, to the end that genuine science and pure religion may become consciously identified in the thought and practise of the populace.

The only remedy for the sorrow, sickness, and generally upset condition of the present state of society is to be found



in a widened knowledge of the constitution of man and the place of humanity in the universe. External measures of reform, though often philanthropic in motive and thoroughly commendable in object, miss their mark simply because those who advocate them ignore the only base on which the social fabric can be securely erected; and this foundation is none other than man's discovery of his own soul, together with increased knowledge of the power of righteous willing and noble thinking to construct a new and nobler collective and individual habitation for the immortal ego than we have yet taken part in consciously erecting.



## Practice and Perception

Questioning Life and Destiny and Truth,  
I sought the dark and labyrinthine Sphinx,  
Who spake to me this strange and wondrous thing:—  
"Concealment only lies in blinded eyes,  
And God alone can see the Form of God".

I sought to solve the hidden mystery  
Vainly by paths of blindness and of pain,  
But when I found the Way of Love and Peace,  
Concealment ceased, and I was blind no more:  
Then saw I God e'en with the eyes of God.

—James Allen—From "Poems of Peace"



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MONDAY, OCT. 16.....The Soul's Secret Scroll; How can we Discover it? \*  
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FRIDAY, OCT. 27.....A Reasonable Theory of Magic—Its Place in the Christian Church.  
MONDAY, OCT. 30.....Angels & Archangels in the Light of Science & Theosophy.  
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## Book Reviews



PSYCHIC PHENOMENA, SCIENCE, AND IMMORTALITY. By Henry Frank. Sherman, French & Co., Boston; \$2.25.

This large and learned book of 543 pages, exclusive of an extensive Index, is a supplement to an earlier work by the same fertile author, entitled "Modern Light on Immortality." The writer, as many of our readers well know, approaches this theme of perennial interest from a somewhat agnostic standpoint and consequently his testimonies in favor of the scientific reasonableness of belief in life beyond physical dissolution may be regarded as more than commonly interesting and important. We are all familiar with the stock arguments employed continually by theologians and philosophers, and while we cannot say that they are worthless, it often happens that they entirely fail to impress the intellectual sceptic for whose benefit they are frequently freshly elaborated. We also know much of the sentiment in favor of belief in continued existence and the fervid hope which influences many people greatly; but with the cool rationalistic arguments and methods of Henry Frank we are not so familiar, for many men of a type of mind similar to his are apt to argue against rather than in favor of the main proposition. No doubt many readers will feel that in his exceptionally straightforward Preface this author does not regard proofs of immortality with sufficient joyousness, but that must be largely due to temperament and to the special viewpoint from which one regards individual life in general. The important matter is that the whole work, closely reasoned and well sustained, presents an accumulation of fact, well-nigh incontestable, all tending to cut the ground from under Materialism and to establish a foundation for reasonable Spiritualism. The fact that Henry Frank himself is sometimes rather dubious in no way weakens the value of his testimony; from one standpoint, indeed, it serves to strengthen it. The work, which is very carefully ar-



ranged and systematized, is divided into three parts and 38 chapters. The First Part deals with Psychic Phenomena; the Second with Scientific Interpretation; the Third with The Problem of Immortality. Interspersed with a vast amount of other and able testimony the author has wisely related some of his own remarkable personal experiences which are certainly of a nature to compel serious thought if not complete conviction. We cordially commend this volume to students and reading circles everywhere. There is so very much in it of original matter that we intend making special reference to some of its specific features in a special essay carrying its title, which may appear in the BULLETIN as leading article for November.



THE AFTERDEATH. Set in order by Henry Brandon (Theosophical Pub. Co.).

This very peculiar and extremely fascinating volume is a contribution to psychic literature which will strongly appeal to all such as believe in spiritual vision and delight in reading testimonies regarding what such vision may, at least partially, unveil. The Dedication is "By direction, to the Neophytes Beyond." In his Foreword the arranger tells us that he claims no responsibility for anything further than the part he has played in obeying directions to bring this revelation before the public. The extraordinary matter which fills the book was written thro' the agency of a lady who distinctly disowned its authorship, declaring that she was simply a transmitter of intelligence from another source. There is much that is of great value in this strange narration which is calculated to set readers thinking quite deeply concerning the usually veiled hereafter. As a contribution to modern psychic literature it is in some respects unique.



NUMBERS: THEIR OCCULT POWER AND MYSTIC VIRTUES. By W. Wynn Westcott; \$1.50.

In small compass we have here presented to our view in orderly sequence a very large amount of astounding information concerning



the value and kabbalistic use of Numbers. This treatise condenses for easy reference what has long been discoverable only in large and not easily handled volumes; it must therefore prove a highly welcome boon to all who interest themselves in this peculiarly attractive subject, which rapidly grows in interest as we pursue it.



THE REAL GOD, THE UNIVERSAL MIND AND THE DIVINITY OF MAN. By J. Herman Randall (H. M. Caldwell Co., New York and Boston).

This is an effective essay written by one who is deeply convinced of Divine Immanence and who feels that no other view of Deity than that of the Immanent God can satisfy the needs of humanity.



THE HEALING VOICE. By Anna J. Johnson. (Published by the Author,) \$1.25.

This is a simply written treatise on the Power of Prayer and its efficacy in healing maladies of all descriptions. Mrs. Johnson, who is now over 80 years of age, is still busily engaged in the good work to which she has devoted herself unremittingly for over 40 years. The book is one calculated to arouse faith in Divine guidance, to set doubts and fears to rest and give to a restless invalid just that sense of spiritual peace and security which all physicians, as well as others, know is so very necessary in nervous cases, and beneficial in all. No one can read this record without being impressed with the complete sincerity of the writer, and tho' it is entirely free from scientific technicalities, and all else with which common folk are unfamiliar, it is for that very reason capable of filling a place quite unoccupied by learned manuals dealing with modern intellectual phases of healing.



WAS JESUS AN ESSENE? By Dudley Wright. 35 cents.  
The purport of this substantial pamphlet of 57 pages is to trace the history of the Essenes and undertake to show how closely the teachings ascribed to Jesus by the Evangelists are in accord with



accepted Essenian doctrines, tho' in some matters of discipline Jesus broke thru the rigid rules and created surprise among the Brethren. This little history, which is exceedingly compact, will prove very helpful as well as entertaining to all who are prepared to admit that much in primitive Christianity was continuous from the most esoteric elements in the House of Israel. Dudley Wright is a thoroughly impartial writer and never disguises whatever he conceives to be true in the interest of any cult or prejudice.



**STRAIGHT GOODS IN PHILOSOPHY.** By Paul Karishka. \$1.00.

This is quite a new volume by the author of *Some Philosophy of the Hermetics*. We do not think the title overdrawn or in any way misleading. The language is terse and vigorous and well calculated to appeal to the most modern type of reader. There is so much that is bracing and breezy in this straight philosophy that it reminds one of the tonic freshness of the ozone which greets us from the sea.



**THE HUMAN MACHINE.** By Arnold Bennett. (George B. Doran Co., New York, Publishers). Price, 75 cents.

In this vigorous treatise, artistically bound, the author gives us 123 pages of bright invigorating mental aliment. There is not a dull line in the sixteen essays which make up the volume. For busy people requiring brief breezy articles on self-training, purely optimistic and thoroughly practical, this new treatise will prove most acceptable. W. R. Nicoll in the *British Weekly*, and many other brilliant English writers have reviewed it in terms of high commendation, which it well deserves.



**THEOSOPHY AND VIVISECTION.** By Emilie B. Welton.

This is a good pamphlet by the presiding officer of the New York Theosophical Anti-Vivisection League. Those who are ignorant of the true inwardness of the Vivisectioners art will do well to ponder this sane and sober indictment of one of the most barbarous and misleading practices of our professedly civilized age. Statistical information has been carefully collected and compiled and altogether the essay may be called a masterpiece as an eyeopener. Price, 10 cents.



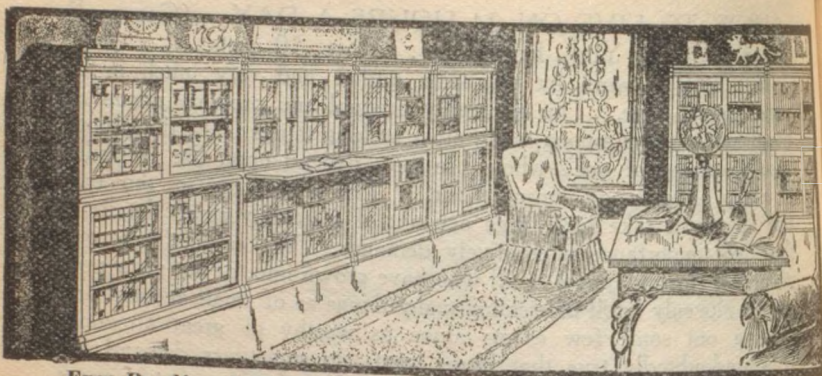
HOW TO LIVE ON 24 HOURS A DAY. (George B. Doran Co., New York, Publishers). Price, 50 cents.

Is a smaller work by the same author and very much in the same general style. This decidedly original and properly unconventional author, says among many other striking things that "the proper, wise balancing of one's whole life may depend upon the feasibility of a cup of tea at an unusual hour." This is certainly so, tho' only few among us take such large account of seemingly small details as their real importance imperatively demands. We especially recommend this stirring appeal to all who have grown into, or not grown out of, the slovenly habit of treating many things as of small account and singling out some few events alone as worthy of great attention. It is undoubtedly true that large events do sometimes demand far more than an ordinary amount of devotion, but every moment of every hour should be held as sacred, whether we are asleep or awake, by all who desire to live worthily, healthily and happily. The wide and clear insight of Arnold Bennett is nowhere shown more clearly than at the end of "24 Hours a Day" when he admonishes those who take no interest in philosophy but much in street-cries to "leave philosophy alone and take to street-cries," which only means, in last analysis, that it is always far better to fill a seemingly unimportant post happily and whole-heartedly than to occupy a seemingly far higher station in a half-hearted and inefficient manner.



The article on Rosicrucian Christianity on page 19 is No. 14 in a series of twenty. No. 15 will appear in the next Bulletin. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Fellowship, Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John Street, New York City.





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## LIBRARY PLAN

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## Magazine Chats



"The Theosophist," edited by Annie Besant, reaches our table regularly from India and always proves a most instructive visitor. The September issue is fully up to the usual high standard of literary excellence, and contains much matter of great interest to students of the many subjects with which Theosophy is especially concerned. Each issue of this unique periodical contains several strong articles by contributors who are specialists in their several lines. On this account we highly recommend a perusal of the excellent papers on the various religious and philosophical systems which have recently been treated with exceptional ability. It is always far more enlightening to hear views expressed by those who sincerely entertain them than merely criticized by those who very imperfectly comprehend them. Theosophists are drawn from all nations and are acquainted, as a body, with all creeds; they can therefore take a much clearer and broader view than any company of people whose outlook is less wide and whose sympathies are more restricted. Mrs. Besant's own articles and editorial comments are always a specially important feature. The more we read from the pen of this wonderfully broad-minded and phenomenally energetic woman, the more compeled are we both to admire her wide learning and appreciate her marvellous breadth and depth of human sympathy. The subscription is only \$3. per year, which is remarkably cheap considering the immense amount of valuable and rare reading material in every issue which never extends to less than 150 large pages.



"Light," a weekly paper of uncommon excellence comes regularly from 110 St. Martin's Lane, London, giving clear insight into the state of thought on psychic questions in Great Britain. All questions are considered in its columns in an outspoken but always dignified manner. For those among our readers who want a thoroughly first-class newspaper dealing with unusual subjects we can highly commend this long-established and reliable English publication. \$2.50 per year, sent to any address in the Postal Union.



"The Occult Review" is continually increasing in popularity. The September number gave its readers a great deal of food for study commencing with the Editor's Notes for the Month, which on this occasion dealt especially with some up-to-date psychic questions of quite uncommon interest. Arthur Edward Waite contributed an illustrated article on S. Catherine of Siena which introduces a sharp criticism of some ecstatic experiences. The attitude taken to this remarkable saint is that she was an extremely practical woman, but not a mystic, therefore in the writer's judgment she did not attain to the highest realization of union with divinity. "Reincarnation" is very ably discussed in most reasonable style by Annie Besant in a lecture delivered a few months ago in England. Objections to the doctrine are ably met and answered and foolish notions concerning it treated good-naturedly, and in a manner to most readily expose their folly. "Magic and Miracles" by Reginald Span is a very instructive paper, and we can also learn a great deal from Stanley Redgrove's article "Mysticism and Monasticism," which is very trenchant. Mabel Collins has given an explanation of "Light on the Path" which throws clear light on the origin and nature of that mysterious document which is one of the most paradoxical and at the same time inspiring of all Oriental teachings.



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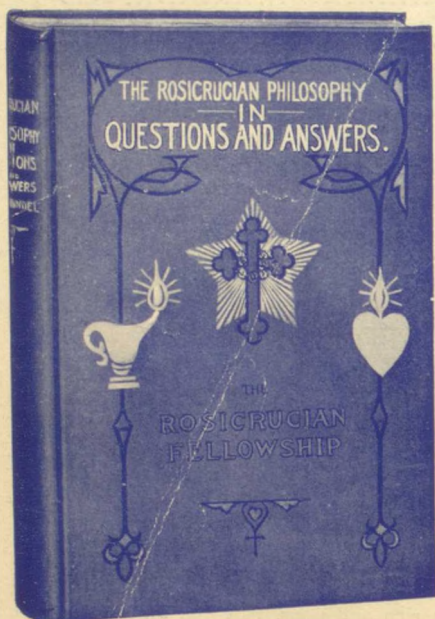
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